The People's Advocate.

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Negro Education.

"Neither Greek nor Roman culture had power to spread beyond themselves. The Romans themselves—and we have the testimony of the Emperor Julian to this, considered the barbarous Western nations, incapable of culture. The fact was that Rome did not try to civilize in the *right way*. Instead of drawing forth the native energies of these nations, while it left them free to develope their own national peculiarities in their own way, it imposed on them from without the Roman education. It tried to turn them into *Romans*. Where this effort was unsuccessful, the men remained barbarous; where it was successful, the nation lost its *distinctive elements* in the Roman elements, at least till after some centuries the overwhelming influence of Rome had perished.

"Meantime they were not Britons, nor Gauls, but spurious Romans. The natural growth of the people was arrested. Men living out of their native element became stunted and spiritless.

* * * "The Christian teachers reversed the Roman mode of proceeding. Hence the peculiar character of any nation was not lost in Christianity, but so far as it was good, developed and intensified. The people grew naturally into their *distinctive type and place in the world*."

The foregoing quotations are selected from a discourse on Judaism and Christianity, by the Rev. Stafford A Brooke, M. A., Chaplain in Ordinary to the Queen, for the purpose of showing the direct analogy between the method pursued by Europeans and their American descendants in their religious training of the Negro, and their secular education of him,—to the Roman political influence exercised over those nations that yielded to Roman military puissance.

The fact here so truthfully and plainly set forth—of Roman's error in Romanizing conquered peoples—is of peculiar significance to the Negro, specially deserving of consideration in aid of his developement, secular and religious, since he is hampered by a civilization as persistent and domineering as the Roman in forcing upon him the acceptance of a Christian system and secular manners, although there be a conflict in such effort on his part to conform to both, since too often there is direct interference with his racial peculiarities.

It is but necessary to look beyond the present to a not very remote past—to the Negro's progenitors advent upon these western shores, possessed of no system of Christianity, of no Christianity at all.

When the existing system was presented to him, it was in the midst of an oppression so cruelly effective that it found him with spirit broken, manhood tottering on the verge of dissolution, racial instincts deadened; and in such condition he *accepted* the system of Christianity as some remote possible relief to the physical suffering he was undergoing, and as a hopeful dissipation of the mental chaos into which he had been brought. There was nothing in the system for him. The black man found no place in the system presented, its history or its traditions; all had been formed and crystalized into Caucasianism.

The brotherly-love it brought, found exemplification alone among the Caucasian teachers and the Caucasian taught, and there an end. It never went beyond that *elect*, never reached out and across to incorporate the Negro in the system.

While taught that Christianity was universal love, the practical effect of the system was to impress him that he was without the pale of the universe.

As time moved on and man also, the Negro was advised that *even* he had a part in the plan of redemption. From all he had seen and endured at the hands of Christians—to have accepted this (to him) pure abstraction—required the faith alone of the Negro.

From the time of this declaration there was ignorantly accepted by the Negro, not Christianity, but the system existent, barren in ethics, so far as he was concerned, which to say the most has not been beneficial to the Negro descendants of Africa in Christian countries, and has tended to make him ineffective as a religious or secular power in aid of the elevation of the three hundred millions of his race in Africa.

"The system was narrow and selfish, and the few reformers have done little toward making it Christian, unselfish.

The graces of Christ's Christianity that shone with ineffable beauty in the African fathers, Tertullian, St. Cyprian and St. Augustine, were not permitted to extend south of the Atlas mountains, but were seized and appropriated by Rome, then the German and English reformations, then by the endless isms, Lutherism, Calvinism, methodism, baptism, unitarianism, *et id omne genus*. And strange as it may seem the Negro, the Negro under this Roman-like tyranny, in his ignorance accepted this theological conglomeration.

It will scarcely be seriously contended by the intelligent that he (the Negro) understands what he professes of these isms, nor will it be seriously claimed that if he understood them that he is benefitted by acceptance of them, and if not benefited—he cannot benefit the Negro in Africa by the propagation of what he does not understand, and what if he understood would be useless, and which among his race in its habitat, Africa, can produce but endless confusion, if not entire rejection.

"Rites and beliefs lose the interest which clings to them in their native home as soon as it is sought to transplant them elsewhere, just as flowers lose their fragrance and beauty when once they have been separated from the plant on which they grew.'

Primitive Manners and Customs, J. A. Farrer, London, 1879.

The remark is frequently heard from the semi-civilized Negro of Central and Western Africa that Bible be white man's God palava, the Koran be black man's God palava. The reason may be found in this that, among those who profess Islam, though divided into sects in Arabia, India and Egypt, among Negro followers of the prophet there is no division, and the pagan respects the system of religion for its element of strength, unity, the same wherever seen in Africa.

The Negro with careful, correct secular training, availing himself of the principles of Christianity, can normally develope by his teaching, his race's spiritual nature, preserving its instincts and peculiarities, without Caucasianizing him and thereby save him, not lose him in Christianity.

Such course will produce a distinctive type of Christianity, the Negro type, but as beautiful as the world has ever seen, and will appropriately fill its arc in the circle of Christian civilization as that of any other race.

But should the abnormal system of developement be continued, suppressing the Negro, making him a parasite on the Caucasian, elevating the Caucasian in the Negro, in the school room, in the college, in the theology taught, the Divine purpose in making the Negro will be interfered with, and Christianity and secularly, we will continue to have a stunted Negro, a man neither in mind nor spirit, Negro nor Caucasian wholly, a mental hybrid.

It is perhaps to this kind of Christainity taught, this civilization imposed and embraced by the American Negro, to which attention must be turned to rightly account for the conspicuous absence of race pride, racial affinities, absence of any real bond of unity between Negroes in America. "The race has sadly, perhaps inevitably, adapted the white man's idea of itself. It has as a whole, no enthusiasm, no idea of sentiment"

Address before American Colonization Society—by Gen'l S. C. Armstrong, Hampton Normal School.

This is with reference to the Negro out of Africa, since the gentleman has little if any knowledge of normal Negroes in Africa.

Their standard of Christianity is Aryan not Christian. Their standard of secular excellence is white not black, local rather than general, adventitious rather than essential.

So long as the Negro in Christianity and secular education developes on a line rather than his own, so long must he accept the inevitable of being inferior to the Caucasian, and inferior to his free, unhampered brother in Africa who rejects that system of Christianity that, ethically, is below his own heathenism.

As to the ethics of the Christian system among Negroes, I will use the testimony of Dr. W. H. Ruffner, superintendent of education, Virginia Report on Education, 1874.

"Much of the glamor with which the Negro has been covered by philanthropic zeal, acting at a distance, has passed away as knowledge has increased; but the real character of this people can be learned only from those who *have lived long among them*. The Southern Negroes are polite, amiable, quiet, orderly and religious; and hence it is hard to believe that as a class they are without *moral character*."

While this statement, if true, is deplored by the Negro, and while the doctor patronizingly deplores it, neither he nor any other white man having a knowledge of the fact, can in justice to truth assert this to be the result of any inherent immoral forces operating in the Southern Negro that produces this effect.

They alone will make such claim from prejudice and ignorance of the Negro's character, of the traditions and laws of every tribe and nation of Africans with which the world has been made familiar from the time of Mungo Park to the appearance of the "Dark Continent", by Stanley.

Then if not peculiar to the Negro, it must be the result of his religious and secular tutelage, and the responsiblity for not "civilizing in the right way," is with "those who have long lived among them," the white people.

The stream does not rise above the fountain, and certainly, its waters are not purer.

Yet it is no satisfaction to the Southern Negro to know that his morals are not better than his white neighbor, when he remembers that but for the trainning he has received from him, he would not have been warped out of his natural tendencies, he would have remained pure in his morality and dignified in his manhood.

To make one a thief and punish him for larceny is hardly just (?).

Dr. J. D. Hooker, speaking of a Negro soldier who had led a predatory life, but had reformed, and entered the service of the Sultan of Morocco says this: "Here was a case such as is often cited by superficial travellers to show the absence of a moral sense among savage people.

"This man had no doubt robbed and murdered in his youth without the slightest compunction; but, given the conditions under which the ethical sense could be developed, the result was to produce an individual morally superior to the majority of those around him. The analogy, so well drawn by Reid, between the moral nature of man and the developement of a plant from the seed holds good. External conditions are necessary; but they do not create the germ, without which no evolution can follow. The conditions vary from one individual to another.

"One requires to be fostered by many favorable influences; another, with stronger vitality, will bud forth under the least auspicious conditions. The assertion that there are human beings in whom it is impossible to awaken any sense of difference between right and wrong must be, at least, premature, until the world shall have reached a social condition in which each individual may be tried under ppropriate conditions."

Morocco and the Great Atlas, Page 286, London, 1878.

The work of Christianizing and civilizing the Negro is being carried on in America, as among the average Caucasian and Christian Negro missionaries in Africa in the wrong way.

As the system of Rome in destroying the "native energies" of the nations under her control, Romanizing them, was wrong, notwithstanding the fact that in the main they were of one family, one race, Caucasian, how much greater the error, the wrongfulness of a similar system when applied to a distinct and separate race.

While the American polity, the same as the Celt and Teuton, yet the polity constitutes but a nation, and it is neither a condition precedent nor subsequent that he subordinate his racial instincts, that he may be a good citizen.

The Negro race and the race which constitute the Caucasion race were anterior to our great American Union, and in all probability will be posterior.

The portions of the Caucasian races that by assimilation have lost their distinctive type have never produced Washingtons, Adamses, Calhouns, Benjamins and Sumners.

The portion of the Negro race which forms a portion of this body-politic is the only part of the races which seems to desire to alienate itself from itself, and the responsibility of this effect, or rather defect is referable to lost self respect, which is being fostered by instructors and methods of instruction.

The educated Negro asks, urges, and would have mixed schools. These schools would not be taught by mixed teachers. White teachers could never regard the Negro pupils, but as inferiors, in some sense, to the whites in consequence of difference of race; the whites then could not be impartial, and the sympathy that should exsist between teacher and taught would be wanting. The result of the absence of this sympathy is obvious.

The same differences and partialities would exist if the teachers in the same schools were of different races.

Should no racial feelings find expression, and a happy union exist between mixed teachers and pupils; the ultimate consequences for both races would be most serious. I am not discussing the legal right of the Negro as a citizen, to insist upon the admission of his child to a school to which a white child goes, but the racial propriety of such a course.

The ancient seats of learning Oxford and Cambridge, England, have long received within their classic shades Negro students and graduated them, Normal Negroes, and subsequent developements have shown in the majority of instances that they have been worse than useless instruments in the possession or display of anything like an exemplary self-respect.

These Negro gentlemen who receive the honors of such institutions are as a class not unlike the parvenu of West Point and the Naval Academy, the giddy heights of whose elevation make them regardless of their ignorant relatives, and in some instances ashamed of their parentage.

The Negro Oxonian becomes ashamed that he is a Negro, and would at any sacrifice be a Caucasian. His lost self respect, the result of his teaching and surroundings fail to impress him with the fact, that his acquisitions show the possibilities of race of which he forms a part, and impose the duty and responsibility of his assistance in the realization of the same for it. But nature's laws are immutable, and the Negro must develop on his own line, or with richest treasures of learning remain a sterile monument of mistaken effort.

Surprise is frequently expressed by patrons of religious bodies who are interested in foreign missionary work, when their trained beneficiaries, Negroes, show not only a reluctance but decided aversion to labor among their race in Africa.

These patrons forget that the oppression of slavery, mental oppression of freedom, educational oppression, have undermined the Negro's self-respect, subordinated the Negro in the Negro, have produced the legitimate fruit of their system. Caucasianized Negroes, whose corrupted instincts deprive them of any innate interest in their race, make their regard for it less than that of the whites whose religious ambition to impress their dogmas upon upon another race, and make discoveries, or "who wanting maintenance, or being upon some occasion discontented at home, leap over seas in foreign parts, not for the desire which they have to gain to them Christian souls, or preech the gospel, but to procure to themselves either dignities or wealth."

Opinion of Odoardo Lopez, as translated by Abraham Hartwell, London, 1578, as to missionaries of his nation to the Kingdom of Conga

That the complaint made against the system may not be regarded as merely speculative. I offer two illustrations of Caucasian education of the first order. And in connection with the future of the Negro of the U. S.—the utterances of foremost American minds should be read and pondered. D. D. Whedon, L. L. D. of the *Methodist Quarterly Review* for October, 1789, page 794, uses this language in speaking of a Negro bishop for the branch of the church of which the *Review* is an exponent: "We do not, indeed, much desire to encourage the ambition of colored men for political office. We cannot but think that if the Southern whites would concede the undisturbed right of Negro suffrage and the Negro concede the privilege of the official position for a while, a peaceful compromise of present difficulties might be attained."

A temporary measure. This Christian teacher speaks of nothing of a permanent character for the Negro. May this recommendation not be a foreshadow of the concession that will be imposed upon the Negro? This language of this christian teacher finds response among many of the Negro's best friends, and with thousands of white citizens.

At the banquet of the Lord Mayor of London, at Guildhall London *Times*, Nov., 11th, 1879—the Earl of Beaconsfield in his response to the "Health of Her Magesty's Ministers," said: "One of the greatest of Romans, when asked what were his politics replied, *Imperium et Libertas*. That would not make a bad programme for a British ministry." This great man, a worthy exponent of a great race, spoke the sentiment and the practice not of Englishmen alone, but of the Caucasian races. In church and state Caucasian *Imperium et Libertas*. Does this not of necessity eliminate the Negro from a share of the *Imperium*, and is not the language of the *Methodist Quarterly* consistent with Caucasianism? The Christian and Semetic white man concedes the Negro *Libertas*, but denies religiously secularly *Imperium*. A race cannot advance, cannot be possessed of the foundation for a correct religious system, for Christ's system, nor a base upon which the edifice of correct secular education shall rise unless its politics be *Imperium et Libertas*, and self respect is the foundation stone of that sentiment; Men void of self respect can alone be content with *Libertas*.

The Caucasian philanthropist, and those interested in the secular and religious education of the Negro must, if they subscribe to the fact that races must develop, if at all, on their own lines, sacrifice somewhat of self love, when engaged in the work of the education of the Negro, must approach the performance of the task with a recognition of the fact that the Negro is but a relative inferior, from the absence of fair opportunities of development, past enslavement, wrongful civilization, and in religion—teach him Christian truths, not religious dogmas that had their origin, not with God, but with the Semetic and Greek race, or with races other than the Negro.

To the normal Negro, the Negro who has not been degraded in his self respect, the Caucasian traditions and histories of saints and martyrs, the origin of whom can be traced to different sects of Christians, can have no real interest for him, only so far as the Negro can be shown to be a principle in such traditions and histories, not subordinates; originators not mere imitators. In secular training, the admiration of the genius of the Caucasian races should be taught—rather than the worship of the Caucasian.

In our own country the education of the Negro, as to the supply of the means to carry it on, both of instructors and money, must for a long time hence be under the control of white people. Now, not the least of the ills under which the Negro suffers in Christian lands, especially in our own country, is poverty. And this unhappy condition may not be terminated in a half century. A distinguished American statesman and humanitarian once said, that with every right conceded the Negro then enjoyed by the white American citizen, the class can but constitute a respectable pesantry. It is to be hoped that Hon. Charles Sumner erred in his prophecy.

If Negro youth shall imbibe and display a self respect that their immediate slave ancestry could not have by reason of their condition possessed: shall feel that it is noble to be oneself, clothed in one's own racial originality, and ignoble to struggle to shine in borrowed livery, making of one's self but a poor initiation of another; shall feel that temporal excellence no less than spiritual excellence depends upon the development of the talents given, then some future biographer shall say of such what has been so truthfully said of Lord Beaconsfield.

M. Valbert in the *Revue des Deux mondes*, agrees with Mr. Brandes who has written an essay on Lord Beaconsfield in German, in recognizing the force ministers principal claim to the confidence of his countrymen. In spite of the oscillations of his character and the contradictions of his life, two things will always reflect glory on this Tory Radical. He has never repudiated his descent, or ceased to Jews; and he has a hundred times assured his countrymen that, if there is anything better than a Christion it is a Jew:—has never attacked a measure proposed by his adversaries when he thought that it was calculated to sustain the honor of England abroad.

JOHN H. SMYTH.

THE PEOPLE'S ADVOCATE.
SATURDAY, January 24, 1880.

J. W. CROMWELL, Editor and Proprietor.

☞All communications and other items intended for publication should reach here Wednesday morning, and local items not later than Thursday morning.

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Box 263

THE ADVOCATE FOR 1880.

There never was a time in the period of our existence when the ADVOCATE had a greater influence, was more widely read and more sought after than now. Though it does not publish one-fourth, or one-tenth for that matter, as many copies as it should, there being hundreds of solvent and chronic borrowers, it is nevertheless growing more and more into popular favor and acquiring a constituency all its own. There may be many positions which it has taken not in strict accordance with current opinion, but the purity of its motives, its devotion to principle and the sincerity of its action have won for it at least the respect of those differing in opinion, and quickened the confidence and support of its friends.

It prides itself in the belief that there is a bright future for that sphere of journalism of which it is the longest representative under one management that has ever been in this District; that with the advance of popular education, the general acquisition of wealth, the representation of the race in the diversified interests and industries of the country—objects worthy of the ADVOCATE'S constant labor, this sphere will widen, extend further, and be more potential.

It, therefore, takes courage and asks its friends to still rally to its cause, first by promptly renewing their own subscription for another year; secondly, by each one obtaining for us the name and money of *at least one new* subscriber for 1880. This will enable us to be more prompt, and present a paper better typographically and otherwise; it will do more—it will help to build up the only office in the District at which colored lads have the opportunity to learn the printer's art or a journeyman to obtain employment.

Our subscription price is *one dollar and fifty cents* a year, invariably in advance. Money can be sent either by *money order* or in a *registered letter*, without risk.

To every subscriber sending on his subscription for one year, or old one renewing and inclosing three cents for postage, we will mail free of charge a handsome steel engraving of Hon. John M. Langston, U. S. Minister to Hayti; to one sending the names of three new subscribers and the money, whether at once or not, a copy of "Lays in Summer Lands" by J. Willis Menard, paper edition; of five subscribers, the cloth edition; and to the gentleman or lady sending us *at one time* the names and money of five subscribers, we will mail a copy of "Music and Some Highly Musical People—a Story of a Musical Race," by James M. Trotter,—a book which has been pronounced the finest work of authorship from the pen of a colored writer. We advise our friends to act at once in this matter. We are determined that the ADVOCATE shall be a welcome and favorte visitor at every cultured fireside of the race throughout the land.

THAT UNCLAIMED BOUNTY.

There is now pending in the United States Congress before the Committees on Education and Labor a bill to dispose of $510,000 unclaimed bounty of colored soldiers and sailors now in the United States Treasury. The bill for this purpose, it is an open secret, was drawn up by Gen. S. C. Armstrong of the Hampton Institute, a gentleman whose estimate and opinion of the American Negro is not very flattering. It was only a few months ago that he gave the Negro a position inferior to the wild and savage American Indian. This gentleman proposes that this money, which really belongs to colored soldiers and sailors who cannot comply with the technicalities of the law, should be devoted to the higher education of the colored people; but *he* dictates the *channel* through which the advantages are to be dispensed. He names five institutions—Fisk, Atlanta, Straight, Howard and Hampton, all great and relatively powerful educational institutions, the influence of whose work for good can hardly be estimated, but all of which are the outgrowth of Congregational influences. Other colleges and academies, it makes no difference how well equipped for the work of education they may be, by reasons of buildings, eligibility and scholarships are to be entirely ignored and receive no aid whatever—in a word, Congregational influences *alone* are to be recognized as worthy of popular support. The members of the Committee who know little or nothing of the educational advantages or aspirations of the colored people of this country, and who certainly are not immediately concerned in the disposition of this fund, it seems, are inclined to follow in the path marked out for them by the wily, scheming and indefatigable Gen. Armstrong and his followers.

Now, the graduates and undergraduates of these schools, (but not all of them) the *prospective* professors, the communities in which they are located and to which they are adjacent, will all favor this bill; the Senators and Representatives who hail from these localities will work zealously to secure its passage, but there are other places and other people besides these to be considered; they have a right to be heard and they WILL BE HEARD. The effect of this bill, while it will build up these institutions will do so at the expense of other equally deserving institutions, and give the Congregationalists out of proportion to their deserts. The money is not to go to assist needy students. but will be used to pay professors or may be to erect new buildings; no restriction upon its use is placed in the bill. Is such a disposition of the fund either just or equitable?

HOW TO HELP THEM.

For the past year several companies of boys have been sent from New York to homes in the South and West, where opportunities for rendering service and becoming good citizens were more abundant than they found at home. These boys were from the class which furnishes the lower grade of crimmals. So long as they remain in such cities as New York with the avenues to honorable employment and preferment practically closed against them by reason of social barriers, the chances were, that they would graduate in the schools of vice and crime, take their degree on the gallows or in the State's prison; but beginning life anew in the far West they had a brighter propect for usefulnes and profitable employment which they readily saw and appreciated.

We noticed that on one occasion a colored boy was among the number asking to be sent to the West, but his prayer for succor was to be considered "at a more convenient season." We have since watched eagerly as band after band went forth, but in vain to see that boy sent to Iowa and Kansas "to grow up with the country"—the convenient season has never come. Here was a petty and pitiable exhibition of color prejudice. We have not since learned what became of this boy; but we frankly confess that we would not be surprised if five or ten years hence the incident to which we have just alluded should be narrated in the sketch of some great criminal, as a turning point in his career.

The criminals now in jail for the murder of Hirth come from the same ranks of society as these boys. With the same friendly aid given them, "Babe" Bedford might be now leading a different life, Pinn and Queenan figuring not in court room annals. Johnson might spend his time more advantageously than as a volunteer street singer. If James Wormley, for instance, who, we understand, publicly advocates the lynching of the wayward young men, would join with such men as John F. Cook, John H. Brooks, Isaac N. Cary, Frederick Douglass and Squire Wall, either in securing homes in quiet families in the West for such outcasts or in providing employment for them here by the agency of some industrial enterprise, the probabilities are that there would be less criminals and more peace, and more money would remain in the pockets of the colored people as a class. These men of all others should lead in such a work, for they have more to lose by the predominance of crime.

GOOD!

In contrast to the vaporing of the local press is the following from the Alexandria "Gazette." We indorse every word that Mr. Snowden says in this connection. We never thought it possible to stand on the same part of any political platform with him. Here we join hands most heartily with him:

"For the sake of the county of Fauquier, of the whole State of Virginia, and of the men engaged in the lynching of the Negro at Warrenton, yesterday, we hope the report that the young woman in the case is an imbecile is correct, for otherwise a criminal outrage has been committed which demands the speedy arrest and punishment of all the parties implicated, and which even then, will react injuriously not only upon the county and State in which it was perpetrated, but upon the whole South. If the young woman is sane the Negro did not deserve death, and those who hanged him are guilty of a great wrong, not only in the eyes of the law, but of all reasonable people, and those who shield and protect them are abettors in their crime, and the county and State in which such an outrage is permitted to pass with impunity will receive the condemnation of all law abiding men. The truthfulness of the report to which we allude will palliate the offence in no slight degree, but even in that case it would have been infinitely better to have allowed the law, which had the culprit in its hands, to have meted out to him the prescribed punishment. Lynch law is never attractive, but in a civilized community taxed to support court houses and jails it is horribly repulsive, and assumes even a darker hue at the home of Chief Justice Marshall, whose portrait adorns the court house in sight of which this outrage upon law took place."

We would inform the reporter of the *Post* who gets up its Congressional hash, that we lay no claim whatever to the title "Prof." We have never assumed it or encouraged its application to ourself. Our language may not always be as idiomatic as we would prefer it. but we certainly know the difference between "exacting" and "exactive." Another thing we know, but of which some one of the Democratic officials about the Senate Chamber is wofully ignorant, and that is, the Committee now in session is the the Select Committee of the Senate of the United States on the Negro Exodus, and not a "Select Committee on the *Negro Exodus of the United States*," as their summons entitles it. Either the grammar is at fault or the Committee is a little "too previous," as it would be better to wait until after March 4, 1881, before investigating the *Negro Exodus of the Senate of the United States*.

All honor to Hon. R. G. L. Paige for his prompt action in the Virginia legislature for calling on the Governor to know what action, if any, he has taken to bring to justice the lynchers of Arthur Jordan. The re-adjusters which claim to be the friends of law and order now have another opportunity to demonstrate their willingness to abide by the decision of the law. Republicans in the legislature need no spurring to stand up by Mr. Paige's resolution. Score one for Mr. Paige.

The President has sent in the name of Robert G. Staples for Postmaster of Portsmouth, Va. Mr. Staples is the well-known Sunday School music composer. Thousands sing his songs who never think of him as a politician. We also rejoice that Robert W. Fitzhugh has been re-appointed Postmaster at Natchez, Miss. Mr. F. is the brother to Rev. C. W. Fitzhugh of this city.

It is said to be a fact that in in no town of Virginia has there been more questionable relations between white men and colored women than in Warrention. So notorious was this a fact that shortly after the war when it was required by act of legislature that those who had lived as man and wife should take out licenses and get married, that a wag posted on a church door the propective bands of several prominent white men and their colored paramours.

The Readjusters have just elected Edward Spalding, a staunch Republican for County Judge of Norfolk County. Before this year no Republican Judge has worn the ermine in any of the cities or counties of the State. The legislatures have invariably elected their most partisan tools, but the election of Mr. Spalding as well as that of Mr. Gregory shows that the Readjusters mean to redeem their pledges. Mr. Spalding is a native of Maine.

We have no apology to offer for giving up the entire space on our first page to the very able article of Hon. J. H. Smyth. Doubtless it will encounter some opposition for the bold positions he takes on some things connected with the future status of the Africo-American, but Mr. Smyth is abundantly able to maintain his position.

LECTURE OF MISS FANNY M. JACKSON.

The lecture of Miss Jadkson, principal of the Philadelphia High School at Asbury Church was well attended for a lecture though not by so many by far as ought to have been there. The choir under the leadership of Mr Thomas P. Bell, Miss Essie Wood organist, discoursed sweet music and were applauded by the audience.

Miss Jackson came in in company with Mr. J. W. Cromwell, half an hour before the lecture commenced, and the audience had a chance to have a good look while she sat looking queenly, neatly and tastefully dressed in black and velvet.

Mr. J. W. Cromwell, editor of the *People's Advocate*, introduced Miss Jackson by saying, "You cannot dam a spring, the water is bound to find an opening somewhere, defying all effort. So with some spirits, they cannot be kept back," and then eloquently he told of her having been born in Washington at a time when the laws were against improvement for her race; of her thirst for knowledge; of her getting to Rhode Island and entering the high school and graduating therefrom; of her success in graduating from Oberlin College; of her successfully filling the position of principal of the High School at Philadelphia, and closed by introducing her as one of the foremost reformers of the day. Mr. Cromwell's remarks were greeted with applause, and Miss Jackson stepped forward. Mr. Cromwell's remarks carried me back to October 1868, the day I first saw and shook the hand of Miss Jackson while standing in her school room in Philadelphia. I had just that day accompanied a Washington boy who was made of the same stuff as she, to the wharf, bound for Harvard College, Mass. Beginning as a sweeper of the room of a dentist, he determined to be a dentist himself. He found it necessary to enter some dental college and went to Philadelphia, but there the doors refused to open to him because he was colored. Nothing daunted, he entered the doors of Harvard, graduated with honor, came home and worked at his business until death took him hence.

Msss Jackson was greeted with applause. She expressed great pleasure at the honor of being introduced by a graduate of the school of which she was principal, but said what he had said about foremost and all that sort of thing must be taken *cum grano salis*. She said "so far as my heart is concerned I am in dead earnest," and begged to be allowed to speak as her heart dictated. She spoke of the Bazaar for the benefit of the *Recorder* and thanked St. Paul's A. M. E. Sunday school of this city for a beautiful piece of work sent by it. She thought it right to assist the *Recorder* because it was the only place where a colored boy might learn the printers trade, and where a colored man might be editor or publisher. Not only was she surprised, but that some of the best critics of Philadelphia had pronounced the affair a grand success, that she regarded this first attempt as the lifting of the lid—referring to the lid of the kettle being lifted that Watt might learn to utilize the power of steam. She said she didn't think it well to keep to the man and brother principle with our white brother. She said we must be something for ourselves, it wont do to be trying to make coachmen out of boys who want to be writers, for somebody's neck would get broken; that with her school boys she found that though God might have made him to be an editor, publisher or for some other business, she must make them over into teachers. we are poor and only get money by work. She had long since come to the conclusion that we'd never get rich by stealing, as we had too healthy a fear of the devil—'twas very remarkable that the avocation from which we are shut out are those which pay the best. Our missionary friends inquire too much as to the state of the soul and not enough as to the body—and seem to forget our bodies. What the dear Lord did not do was to forget that people had bodies. What we want is a little money, a little money. They want to turn us upside down, they begin by teaching us of the beautiful, while our bodies are starving. Just let us get a little money and we will be as good looking as anybody—as soon as we get a little money. She spoke of how the House of Commons secured their rights by purchase &c. She said that not even at the home of Sumner and Whittier does a colored man stand as a man, that instances more than one could be mentioned of where colored young men and women had graduated and yet while they held the paper given by those institutions graduating them, these very institutions would not employ them. This is not the case with those of the other race—immediately on graduating, a bank here, a store or business of some kind is open to them. We have some diversity of talent—we want to be carpenters, blacksmiths, lawyers, doctors and anything else any one else wants to be. We haven't any right to that thing stay that way—we want an open field and no favors. We want our friends to mean what they say or say what they mean—take off the lion's skin or be a lion. We can't have trades at the north but we can at the south. We must do something to obviate the things against which we protest. She spoke of submission during slavery and submission to the assassin, and declared this was not the stuff freemen were made of, said that in Philadelphia there was one firm where 1,000 women were employed and not one of these is colored. She asked, what do you of Washington know of Mr. Cromwell's effort to have a paper, to have a place where colored boys might learn the trade of printer, and men and women might be employed as writers? She asked if our societies had halls of their own or rented from white men, stuck in some out of the way place instead of having magnificent buildings of their own. We must utilize our talent, our power—combine and thereby secure money.

Miss Jackson was frequently applauded during the lecture—indeed she had to enter an agreement that the time of applauding should be deducted from her time to speak. At the conclusion of the lecture she was loudly applauded and received the hearty congratulations of many friends—among whom were Mr. Robert Purvis, and Prof. R. T. Greener.

Her next lecture here will be more largely attended, I am sure. C. H. SHORTER.

Baltimore Markets.

BALTIMORE, MD., January 22.

Cotton quite. Middling 12¼c.

Flour dull and lower. Howard street and Western superfine, $4 75@5 00; do extra, $4 75@5 00; do family, $5 00@5 50; City mill superfine, 4 75@5 00; do extra, $5 25@6 00; do family, $7@7 25; do Rio brands, $7 50@7 75; Patapsco family, $8 25.

Wheat—Southern easier; Western opened steady, fell off and closed lower to sell. Southern red, $1 33@1 37; do amber $1 42@1 45; No 2 Western winter red, spot and January, $1 43; February, $1 45¾@1 45¾; March, $1 50@1 50¾; April, $1 52¾@1 52 1-2; May, $1 53 1-2@1 54.

Corn—Southern quiet and steady; Western firm for spot; futures steady and quiet. Southern white, 60@61c; do yellow, 58c; Western mixed, spot, January, February and March, 57¾@57 1-2c; April, 57 1-2@58c; May, 57¾@58c; steamer, 56c.

Oats higher. Southern, 47@48c; Western white, 47@48c; do mixed, 46@47c; Pennsylvania, 47@48c.

Rye dull at 94@95c.

Hay steady. Prime to choice Pennsylvania and Maryland, $17&18 per ton.

Provisions quiet and weak. Mess pork, $14. Bulk meats—Loose shoulders, 5c; clear rib sides 7½@7¾c; do packed, 5 1-2@7¾; bacon shoulders, 5¾c; clear rib sides, 8c; hams, 10 1-2@11c; lard, refined, tierces, 8 1-2c.

Butter steady. Prime to choice Western packed 20@26c; roll, 18@23.

Eggs dull and lower at 14@15c.

Petroleum—Crude, nominal; refined dull at 7¾@8c.

Coffee firm. Rio cargoes, 14 @16¾c.

Sugar strong. A soft, 9¾c.

Whiskey dull and heavy at $1 11 1-2@1 12.

Freights to Liverpool per steamer dull. Cotton, 3-16d; flour, 1s 6d; gain, 4d.

Receipts—Flour, 1,673 bbls; wheat, 8,800 bu; corn, 109,400 bu.

Shipments—Wheat, 184,900 bu; corn, 112,700.

Sales—Wheat, 386,500 bu; corn, 121,200 bu.

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THE PEOPLE'S ADVOCATE.

SATURDAY, January 24, 1880.

JEROME A. JOHNSON News Editor.

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LOCAL.

☞We call the attention of our correspondents and others to the notice at the head of our columns giving the days on which articles for publication should reach this office.

—Societies and Churches desiring local notices of their entertainments and other special exercises in order to ensure the same should send complimentary tickets.

The Emigrant Aid Society held a meeting Monday night and adopted its new constitution but did nothing in the way of electing officers.

—James M. Adams, the late secretary of the Emigrant Aid Society has arrived at Cape Girardeau, Mo., on his way to Walla Walla, Washington Territory.

—The fair at St. Augustine's R. C. Church will be continued during the coming week. Rare and fancy articles are for sale, many of which will be raffled off next week. Every one should go who can.

—Ex. Gov. Pinchback is still with us. He may have a choice for the Republican nomination for the Presidency, but he says "count Louisiana down for an unpleged delegation to the Chicago Convention."

—Rev. E. W. S. Peck was out of the city last Sunday, but he will occupy his pulpit tomorrow.

—St. Paul's A. M. E. Church will realize the sum of eighteen dollars from the recent lecture given by Miss Fanny M. Jackson. This lady declined to receive any remuneration, even by way of expenses, in order that St. Paul's A. M. E. Church which was so much injured during the stay of the emigrants and whose S. S. had contributed so nobly to the Women's Bazaar, should receive that material aid of which she stands in so much need.

—We acknowledge the receipt of a couple of complimentary tickets to the entertainment at Lincoln Mission Hall next Friday night and the Monday following. Asbury rarely does anything by halves in the entertainment line. So lookout for crowded houses.

—For the week ending January 17th there were 73 deaths in the District—38 white and 35 colored; showing a death rate of 17.33 per 1000 for the white population and 32.5 for the colored population. There were reported 72 births—38 whites and 34 colored. Marriages reported 21—white, 17; colored, 4.

—Dr. Crummell's great sermon last Sunday night at St. Luke's Church will not soon be forgotten. It was the occasion when some of most eminent men of the nation assembled there for the purpose of hearing Dr. Crummell repeat his sermon on the Greatness of Christ, orignally delivered by him on Christmas last. The sermon was listened to with rapt attention from beginning to end. The subject was handled with that rare and scholarly ability for which the Doctor is well famed. The singing was excellent. Miss Lawrence and Mr. Cole deserve especial mention in this connection. The sermon will doubtless be printed in pamphlet form.

—Prof. Jas. Storum will deliver a lecture before the students of Wayland Seminary and the public generally, at the Berean Baptist church on Friday evening, January 30th., 1880, at 7:30 p. m. Subject: True Heroism. All are invited.

—The Macedonian Baptist S. S. of Hillsdale, D. C., held its monthy concert Sunday January, 18th. The exercises were very interesting, the Bethlehem Baptist S. S., were in attendance and furnished some of their choice music from Gospel Hymns Nos. 2 and 3. An entertaining address was delivered by Mr. J. A. Moss followed by a most eloquent and interesting one by Mr. C. W. Davis. Mr. L. Harrold, superintendent of the Macedonian S. S. presided. The concert was concluded by singing the doxology, benediction by Rev. Mr. Owens.

—There will be a grand temperance rally at the Bethlehem Baptist church of Hillsdale, Sunday, Janurary 25th., at 3 o'clock p. m. Addresses will be delivered by Mr. J. F. Carle of the Howard University, Rev. Mr. Hall and others. Come one, come all.

—The fine residence of Mr. and Mrs. Severson was ablaze with light and beauty on Friday evening last, the occasion being a reception given by the Rosemary Club of South Washington and it proved one of the most brilliant and enjoyable entertainments of the season, the supper was excellent and served in the best style. All who were present did justice to the table and to themselves. All were highly pleased with the manner in which they had been entertained. Among those present were as follows:—Misses M. A. Hutton, the Wrights, L. Jones, Alice Gibbons, Anna Holmes, the Johnsons, M. Osborne, F. M. Braxton, D. F. Opey, E. Peterson, J. D. Fletcher, W. Brown, M. F. Hamlin, W. C. Lucas, R. T. Osborne, and many others. This club is composed of some of the best young ladies and gentlemen of South Washington, the officers are as follows:—T. H. Adams, president; Miss M. J. Holmes, secretary; Miss A. Bowie, vice president; Miss Katie Brooks, treasurer.

Where there is a weakness of the throat or lungs, a cold neglected may be all that is required to establish a lingering and generally fatal disease. Even where there is no special tendency to bronchial or pulmonary trouble, a severe cold, left to take care of itself, often plants the seeds of a serious complaint, sure to be developed by subsequent indiscretions. Take especial care of your health, therefore, from the very earliest symptoms of a cough or cold, by prudently resorting to Dr. Jayne's Expectorant, which will soothe and strengthen the bronchial tubes, allay inflammation, and cleanse them and the lungs of all irritating substances. An ounce of prevention is better than a pound of cure.

—A VERY DESIRABLE FRONT ROOM situated on the second story, with an eastern exposure can be rented, already furnished, to two gentlemen. As this is located on one of the finest streets in the north-western section of our city and in a house in which there are no children, it has a combination of advantages which those desiring them should not fail to notice. Any one desiring to learn further about this room can apply to our office after 4 p. m. 4t.

Information Wanted.

My son Freeman Clark, was sold by Caleb Clark to Till and Glasgow Cherry, about the year 1857 from Leadville N. C. and sent to Georgia. Any information about him will be thankfully and liberally rewarded. CHLOE CLARK,
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To City Delinquents.

Do not fail to have your subscription money ready for the collector. You expect your paper promptly; be as prompt in paying for it. There is quite a debt hanging over the ADVOCATE, but more than the amount necessary to meet it is due right in this city. Please therefore have your money ready. tf.

Answer This.

Did you ever know any person to be ill, without inaction of the Stomach, Liver or kidneys, or did you ever know one who was well when either was obstructed or inactive; and did you ever know or hear of any case of the kind that Hop Bitters would not cure.—Ask your neighbor this same question.

Special Notice.

The quarterly meeting of the Sunday School Union of the District, will be held Sunday Janurary 25th., 1880, at the 15th. St. Presbyterian church. Addresses will be delivered by Mr. J. D. Baltimore, C. H. Shorter and others. Union Bethel, 19th. St. Baptist and the 15th. St. Presbyterian schools will furnish the music on the occasion. A good time is expceted.

The Fern Leaf Reception.

Last Thursday night we dropped in Bethel Hall, and to our suprise we found about seventy-five or a hundred couples of young gentlemen and ladies in and just leaving their teens, assembled, dressed in full reception style, the young gents in full dress suits the ladies with every ornamentation art or fancy could give. Such an assembly remarkable for fine personal appearance, high character and deportment, we venture to assert has not been surpassed in Washington for many a day. As a lady of family remarked, "they are all plebeians, too." They had a fine band of music, an abundance of refreshments, and the punch was almost as good as Jackson's which is praise indeed. The promenading was very well done—only an expert would know that it was not dancing. It wouldn't do to have the latter, for some of the church officials were on hand looking after the actions of the lambs of the flock.

One of the principal features of the evening was the introduction of the president (Jas. A. Payne) and the officers by the Reception Committee to their many friends, another was the drawing of a curtain, behind which was a tastefully dressed table, handsomely filled with refreshments, from which their many friends were served by a committee of gentlemen. Among the guests we noticed the following clubs: The Star, Glen Echo, Home Social, Waverly Literary and Dramatic, and Ocean Wave.

The members of the F. L. S. C. are viz: James A. Payne, president; W. C. Young, vice-president; P. C. Malvin, rec. secretary; W. A. Thomas, cor. secretary; Thos. Brooks, treasurer; John Saunders, chairman of the Executive Committee; G. H. Lacy, chairman of the Application Committee; Chapman Taylor, chairman of the Finance Committee; T. Jackson, W. Ingraham, Randolph Green, James Thomas, Roger Meridith, John Hawkins, Edward Ambush, Robert Edmondson, David Lowndes, Lucien Judah, James Wright and Arthur Lewis.

Among the ladies present may be mentioned, Misses Lewis, Page, Fletcher, Bond, Jurix, West of Georgstown, Jones, Wood, Prater, Mason, Over, Smallwood, Malvin, Bush, Joy, Brooks, Harrison, Williams, Gibson, Matthews, Orsborne, Brown, the Misses Freeman, Denby, the Misses McCall, West of Washington, Beckwith, and the Misses Butler. The gentlemen present were Messrs. Parker, Lewis, Colbert, Queen, Malvin, Conway, Over, Stratter, Bruce, Osborne, Tucker, Craig, Davis, J. Contee, Hansburgh, Ross, G. Contee, Washington, Lane, Gant and others. The music was furnished by Prof. Small.

Plain Words on a Delicate Subject.

This is the second time within a month that a colored man has been lynched in Virginia. Here, as in other parts of the South, the inevitable penalty for cohabitation between the races, *where the man is black and the woman white*, is death, not by the law but by mob-violence. It makes no difference what the circumstances, be the woman of high or low degree, the abhorrence of the whites at such a crime is such that they do not wait for the certain operation of the law, but proceed to take the case in their own hands.

Why such a practice should universally prevail and receive the sanction of the communities where it happens it is not difficult to surmise. In the majority of the alleged cases of rape, the evidence would fail to show more than seduction or it would place the woman in a worse predicament as to guilt than the man, hence the desperate alternative of lynch law is invariably resorted to.

Now, this thing has gone on long enough. It must be stopped either by the officers of the law or by the colored people themselves.

We do not justify or defend the alleged crimes committed by colored men. We do not extenuate them, but unless the officers of the law see to it that such outrages against the supremacy of the law are of rare occurrence, the example will return to plague the inventors. If white men can with impunity lynch colored men for alleged violations of the chastity of white men who in many cases are certain it is that colored men are justified in wreaking summary vengeance on white men who lie wait to debauch and degrade the minds and morals of colored girls. It is just as fair for one as the other, and certain it is there would be more victims to decorate the wayside apple trees with lecherous bodies than the isolated cases of colored men.

While we are about it, we had just as well remind the colored men and women who too often for money have been the facile instruments by which many an innocent colored girl has been decoyed from her home and her ruin accomplished, that they continue such work at their peril. Many of them have held high positions in society and occupied the highest seats in the synagogue.

Expose these procuresses and those for whom they act; bring to trial the men who are first and foremost in lynching colored men; aid their vigorous prosecution by the employing of competent counsel; and certain as the sun rises and sets it will not longer be deemed safe for every corner grocery hanger-on to delight in breaking jail in order to hang colored men.

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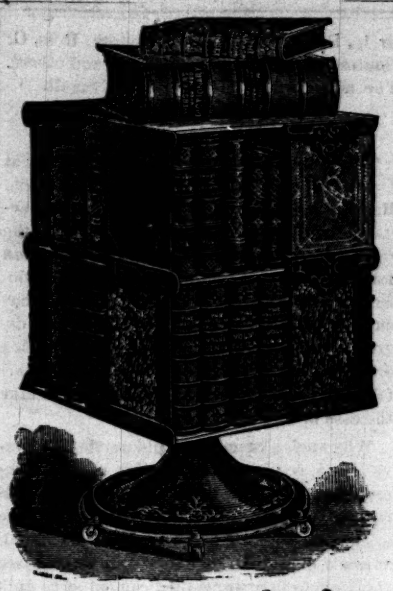

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